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ADORATION.

BY

C. R. JAIN, *Bar-at-Law.*

Lord Risabha, Source of Wisdom, Revealer of Truth!
Divinity Incarnate, Perfection of the Divine in Man!
Endowed with Innate Greatness, invested with
Perfections Innumerable!
God of *devas*, God of gods!
Lord, Master, Protector of Living Beings!
Destroyer of Ignorance, Conqueror of Death!
By nature Intelligence, all-knowing Thou!
Consciousness Thy function, all-perceiving Thou!
Joy Thine attribute, all-happiness Thou!
In Power irresistible, all-powerful Thou!
The 'First-formed Father,' Teacher Divine!
The Founder of Dharma, thrice Worshipful Thou!
Revealer of the Path, well-wisher of all!
Effulgence of Pure Spirit, Independent, Free!
Immortal, Fearless, Immutable, Immaculate!
With nothing left to accomplish, ever at Rest!
Guide, Master, Friend, the Best of the best!
Thou grantest no boons, yet men get the best of
gifts by worshipping Thee!
All troubles are ended by the mention of Thine Holy name!
Afflictions fly away from Thy devotees in no time!

They who even salute Thine Statue's feet
Obtain what none else can grant under the Sun—
The Gift of Life Eternal, Joy Inexhaustible,
Knowledge Infinite!
Whosoever cometh to lay his needs before Thee,
Himself becometh the Source of all Goodness and Good!
Grant, that is, let Thine adoration grant,
That the whole world should follow the
Truth thou taughtest in the Hoariest Past!
Amen!

THE JAINA CONTRIBUTION TO INDIAN CULTURE, THOUGHT AND PHILOSOPHY.

BY

C. L. KALA.

IN order to know the relation of Jainism and its contribution to Indian culture, philosophy, etc., it is necessary to deal with the antiquity of Jainism.

Major-General J. G. R. Forlong, F.R.S.E. and a learned scholar and antiquarian (in his *Short studies in the science of comparative religions*, pp. 243—4) points out:—"All upper, western, northern and central India was then, say 1500—800 B.C. and indeed from unknown times, was ruled by Turanians and given to tree, serpent, and phelist worship......but there also then existed throughout Upper India an ancient and highly organised religion—philosophical, ethical and severely ascetical *viz.* Jainism, out of which clearly developed the early ascetical features of Brahmanism and Buddhism." Mr. E. Thomas in his *Jainism or the Early Faith of Asoka* says: "The more simple faith, *inter se* must primarily be accepted as the predecessor of the more complicated." The late Swami Ram Misra Shastri, a born Hindu Pandit of Benares says: "Then gentlemen you must have surely learnt when did the Jain religion originate. The true answer to this question is (Jain Religion arose) when this world began."

In spite of these true conclusions arrived at after patient study and research by impartial and able scholars, there are many Indians to-day, even gentlemen with the highest academical qualifications, who believe that Jainism is an offshoot of Buddhism. Some consider it as a rebellious daughter of Brahmanism: whereas some others think it to be a compromise between Hinduism and Buddhism.

I am not going to describe its relation to other religions, but only its contribution to Indian culture, thought and philosophy. In ancient India the Jains exercised a great political power and its result was the growth and development of Jaina architecture and sculpture. Ferguson is of opinion that the system of idol worship and temple—building prevalent in India to-day are all alike traceable to Jaina origin only. There are no warrant for image—worship and temples in the Vedas, whereas, the Buddhist began it at a very late period.

The present form of temples with *Sapta Prakaras* and four *Gopuras* and *Mandapams* have got their origin only in Jaina scriptures. I mean that these temples are built after the model of the surpassingly grand and sacred *Samvasaran* that takes place in the lifetime of every *Tirthankara* when he attains omniscience and preaches the truth to the people at large.

Among the wonderful specimens of Jaina sculptor, I can not but mention the grand and majestic statue of *Gommateswara* at *Sravan Belgola* in Mysore State. The figure is standing with shoulders squared and arms hanging straight and is 58 feet high. It is carved in a fine-grained light grey granite and has not been injured by weather or violence. It looks as bright and clean as if just come out from the chisel of the artist, though it is nearly 1,000 years old. In modern architecture you have the surpassingly beautiful workmanship on Mt. Abu. This temple of *Parasnath* was built by a wealthy Seth at a cost of 19 crores. Along with Taj Mahal, Mount Abu forms one of the first two greatest works of art in India.

In the field of literature, the Jaina contribution has been immense and varied and can well be said to be encyclopædic. In Tamil and Canarese, Sanskrit and Prakrit, they have written some of the choicest and greatest masterpieces which can well be compared with the greatest works of any language in the world.

Their contribution to Tamil alone is enough to justify the gratitude of Indian thought and culture to Jainism. The greatest masterpieces such as *Jivakachintamani* and *Silappa Adikaram* and didactic poems like *Tirukkural and Naladiar* are but Jain productions. The Jains have written works on many arts and sciences. We have on mathematics *Ganitasara* of Vardhamanacharya, *Jinendramalai* on Astronomy, *Badrabahu Samhita* on law and so on.

The one unique feature of the Jain literature is the peculiar Jaina instinct for chronology exhibited therein. Various research scholars have testified to this. Even in the *Mahapuranam* we are told of *Bharat Chakravarti* inscribing his victories after his memorable *digvijya.* Apart from tradition in the bulk of Jain literature, the historians owe not a little to the *Pattavalis* or the succession list of pontiffs or gurus. Dr. Hoernle says, " They (*Pattavalis*) purport to run back to even the death of the last *Tirthankara Mahavir* and they are, no doubt, based upon more ancient and correct lists that were ther extent."

Before giving a finishing touch to the subject let us consider Jainism as a system of philosophy. Life is dear to all even though it may contain misery as well as happiness. This desire for an explanation of the existence of misery—for its relief to extinction and for a consequent increase of happiness—is the ground of religion. The work of relieving misery—explaining its existence and of increasing the happiness of life—is the function of religion. According to this, Jainism is highly a scientific religious system. Dr. O. Pertold has said : " The real value of Jainism lies in the inner perfection which appears in the proportionate representation of the religious elements so that none overruns the other.

Every religion consists mainly of three elements, *viz.*, the sentimental element, the intellectual element and the practical element. In most of the religions, the practical element, which appears in the shape of rites and ceremonies, overgrows the whole religion in such a way that the other elements become only subordinate addition—the sentimental element being still a favourite. The cultivation of the intellectual element is the special feature of the Aryan religions. But, only in Jainism, all these elements are well balanced: whilst in the old Brahmanism and in Buddhism, the cultivation of the intellectual element is often exaggerated."

Thus in short it is to be seen that Jainism enjoyed a golden age for several centuries together and that during its *Augustan—period* it contributed not a little to the origin and development of Indian culture and thought. The Jain religion, as admitted by many research scholars, is the oldest religion. Whatever the other religions have contributed to Indian culture, thought and philosophy—is the direct outcome of Jainism.

SOME OF THE GREAT WONDERS OF 'SCIENCE.'

BY

C. R. JAIN.

FEW people have adequately realized what great miracles are implied in the scientific theory of evolution. Indeed they are as great as those involved in the theory of a creation of something out of nothing; at times they even aspire to eclipse the latter.

The first miracle is the transformation of the inorganic into organic matter without the intervention. Some try to get over the chosen by pointing a matter that is never altogether devoid of sensitivity. We must, then believe that all bodily products such as saliva, phlegm etc., are also endowed with sensation. But it is a great pity that this has

been left to be pictured by the mind, not established by demonstration in which 'science' excels.

The second miracle is the birth of individuality in this sensitive matter. Will the reader be good enough to believe what he is told, and not worry himself and others with the how and why of things. We must simply believe that individuality is produced by the influence of one's surroundings and environments.' These are surely no outlandish words. You can look them up in a dictionary if you are ignorant of their purport. You must also believe that the influence of the 'surroundings and environments' must have occurred precisely in the same way in the case of each and every one of the infinite millions of living beings that are swarming the worlds. What is most wonderful in this theory is again the sudden passage of individuality-less-ness into individuality at the waving of the magician Scientist's wand. If the mind refuses to take the jump, it should be content with the idea that miracles are set up also in religion.

The third marvel in the theory of evolution is the distinction of sexes. How came a purely sexless matter to become differentiated into sexually distinct organism may not be conceivable by the lay mind. It is sufficient that the propounders of the theory have not found it hard to formulate it. Is there no *affinity* between the two types of electricity, the positive and the negative? Why can't you believe that the relationship has evolved out into the complexity of the sexual life in the course of millions of years? Would you insist on further elaboration? Then know that miracles do not admit of such treatment even in dogmatic religion, and there is no other alternative. Our advice to the reader is to yield, and not to raise a storm over such a simple matter. Surely, there can be no great difficulty in believing that even the pavement stones on which we walk every day may have invisible sex life. Remember electricity is all pervading and must be present in the pavement stones too.

The fourth miracle is the evolution of the sense of taste. No doubt every one is not expected to understand how an

inherent crude nucleus of atomic sensitivity gave rise to sensations of sweetness, bitterness and the like; but that is due to the intellectual inferiority of the average man. Men of science have found no difficulty in assuming it; and they wisely do not bother themselves about details which can serve no useful purpose in the present state of our knowledge. Does it strike you as very wonderful that taste should always be associated with the tongue? There is a little bit of difficulty in accounting for this no doubt; but then you and I cannot account always for such simple phenomenon as the colour of coal—rather we ought to say the colourlessness of coal, since black is no colour in the language of science.

The fifth miracle is the development of smell. It, too, must have come out of *touch* or taste, and it is no good worrying the learned men of science about the *how* and the why of it. The difficulty about the absence of the stages of development remains even in this case; but that only goes to show that we have not learnt all about this sense yet.

The sixth miracle is the appearance of sight, again under the influence of surroundings and environments. We must take it that if our walls remained standing long enough they will one day evolve out eyes and the other senses; they have thus far not done so simply because no wall has had a sufficiently long lease of life though some have stood for thousands of years. As soon as a thing—be it a wall or a door post-evolves out an inclination to know, it is marching on the road to the obtainment of sight, without a doubt. The fact that eyes are always placed in the head, and not on any other part of the body, *e.g.*, the hips, just proves that nature is *unerring* in her designs. Who has not seen her laboriously painting lowly *worms* in protective colours to prevent their falling an easy prey to their enemies. It matters not that nature is a mere word; it is sufficient that she works with prevision and thought. We must after this refuse to answer the question as to why every one should have two eyes. You should try to think that the line of the visual tendency did

not run a straight course, and must have become bifurcated somewhere and somewhen in the past.

The seventh miracle is certainly the most wonderful of all that have been noted thus far. Hearing now appears in response to the influence of the external surroundings! We must offer our meed of wonderment and admiration to these outside factors. The ears have clearly followed in the footsteps of the eyes. This is why we have two ears, and not one only. One would not have simply done when there were two eyes to match! And the most admirable thing about the ears is that they never appear on any other part of the body, *e.g.*, the toe.

We must hold that the current of the modifying external influences divided itself about the sides of the animal head when it came in contact with it. This is the latest explanation and very authentic! All this was not quite *unknown* to the ancients, though they lacked the scientific explanation of it. This is evident from the proverb that says 'walls have ears.' Now, how could walls have ears unless they have been evolved out in the course of evolution?

We must now refer to wings which would be our eighth miracle. They arose because some lower animals began to jump up to catch their prey. Notice that man has no need to jump for anything, and monkeys detest the idea, as is evident by their habit of pulling out the feathers and wings of birds when they catch them. This is why their species are without wings.

As for the intellect, the ninth wonder of evolution, it is only too obviously the outcome of the external modifying influences. If it could be shown that in the past some species had evolved out a brain on their hips and some had it placed in their toes the evidence would be complete; but you could not expect time to have preserved every bit of evidence for you. Look: man alone has evolved out the brain, because he alone is the one who needs it most, since he is at war with his own species while others are not fratricidal like him. Besides the ever-wakeful nature knew that man alone

could make proper use of the intellect, since he alone has hands. Other species cannot even handle gun, much less think of exterminating their race. That is why he alone is endowed with the intellect. Certain other members of the mammal group are about to get the intellect as they have now begun to hate their own species, and are expected, in due course of time, to come up to man in that regard. No doubt, certain observations made during the last war *throw* some doubt on the dependence of the intellectual function on the brain, but we confidently look forward to another great war to demonstrate the contrary and hope it will not be long in coming.

The tenth wonder is memory which makes it possible to remember one's grievances against one's enemies. Man has evolved it out because he has got to pay back his enemies in their own coin. You must note that if you go on teasing even an ant for about a million years continually, it will begin to treasure up its hurts and hatreds against you at the end. It is a good thing in reality that ants do not live so long, else it will go very hard with man. No doubt, man, too, does not live anything like a million years; but we know that he has been in existence for hundreds of millions of years, so that there is no wonder if he has learnt to store up his sufferings as described above.

The above are some of the great wonders of modern science which we set out to trace. Not the least interesting part of this business of evolution is the way in which the 'surroundings and environments' have brought about the most amazing results within a few inches of space—notice the close proximity of the mouth, the nose, the eyes and the ears. That 'surroundings and environments' in the region of the tongue should give rise to tastes, about half an inch above it, to smells; a very little higher up to sight, and just a couple of inches or so from the eyes to hearing, is the wonder of all wonders itself! I am lost in admiration of the wonder-working nature when I think that the bees and wasps should have eyes and the ants not. For clearly it would have been

an affliction to the ant to be burdened with sight, while the bees and wasps could have only been ants if they had no eyes. The argument that all the species must have been equally subjected to the influence of external surroundings and modifications, is beside the point, because no two individuals are placed exactly alike. But if any one, proceeding upon the differences of individual surroundings, enquire: how, then, are the ears always by the sides of the head, the eyes on the two sides of the nasal ridge, the mouth below the nose and the tongue in the mouth? The reply is that Nature is very thoughtful, and though it is not given us to understand her unscrutable wisdom, in all matters, we are not debarred from expressing our sense of wonderment and awe at her power and resourcefulness.

WHAT IS JAINISM?

SWAMI SITAL PRASAD'S ADDRESS AT KUMBAKONAM.

SWAMI Jaina Dharma Bushana Sital Prasad of Surat delivered a lecture on 21st Jan. evening under the auspices of the Young Men's Association on "What is Jainism?" before a large gathering. Mr. A. Chakravarthi, M.A., I.E.S., Principal, Government College, Kumbakonam, presided:

The Swamiji said that according to the Jains their religion was eternal though it was being revived during different Kalpas or periods of time. From the fact that the twenty-fourth Jina Mahavira, was an elder contemporary of Gautama Buddha and flourished about 2 00 years ago and that the first Jina, Rishabha Deva was mentioned in the Vedas, it was clear that Jainism was an ancient religion and that it was prevalent at the time of Buddha and hence the erroneous notion that it was an offshoot of Buddhism and Hinduism was without any foundation. On the other hand, there was every reason to believe that Buddha himself in the beginning of his career as a religious mendicant adopted the Jaina practices enjoined for a Jaina saint.

NATURE OF THE SOUL.

The Swamiji then explained Jainism by propounding four problems and answering them. The first problem was "Who am I?" From the Vyavahara or the practical point of view, the answer would be one referring to one's parentage, community, body, stature, colour and so on and this answer represented the view of the ordinary man in every day life. But this would not represent the real nature of 'I' which according to the Nischaya point of view would be the pure uncreated Athman, whose nature was Jnana and Ananda. If the real nature of the Athman was Jnana and Ananda, it was clear that the description of 'I' could not represent that pure Athman. The practical point of view described the 'I' as conditioned, entangled in Samskara, subject to the vicissitudes of concrete life and immersed in the illusive pleasures of the senses. The lecturer then emphasised that Jnana or the quality of consciousness was the intrinsic quality of the Athman and that it could not be derived from matter or the body which was by nature achethana—non-conscious. Again, Ananda another characteristic of the soul, was different from the ordinary sense pleasures which after all were nothing more than alleviations of misery and suffering, characteristic of the conditioned soul in Samsara. Even in concrete life it was possible for them to have some inkling of this Ananda or the true characteristic of the soul, as for example, the joy experienced by a benevolent individual while doing good to others. The Swamiji then answered a question as how the soul became entagled in impurity and Ajnana, it being pure by nature. According to Jainism this was due to the presence of Karmic particles scattered in space and that these Karmic particles would be attracted by the Athman according to its mental vibrations, either good or bad. These molecules built up the Karmic body or the Sukshma Sareera of the soul and it clung to the soul till the time of Mukthi, *i.e.*, throughout the career of births and deaths, the soul was associated with this Karmic body as its vehicle and the presence of the Karmic body was responsible for the building

up of grosser bodies, thus plunging the soul in the cycle of Samsara.

Thus the two answers to the same question, one describing the soul as the pure Jnana and Ananda uncreated and indestructible and the other describing the same as impure, associated with Ajnana, drawn away by sense pleasures, subject to destruction, would be two contradictory characteristics predicated of the same soul from the two different points of view. This method of describing a reality from two different aspects the real and the practical, was what was known as Syad Vada in Jaina philosophy. It meant nothing more than this. Reality, since it had different relations, could be described from different aspects of view. Its true nature could be understood only by approaching from these different aspects. If this was forgotten and if only one aspect was emphasised to the exclusion of the other it would lead to an erroneous view of the nature of reality. Hence the Jainas believed that Syad Vada was an indispensable instrument of correct knowledge.

The second question was "What is my environment?" The lecturer described the Universe as made up of six different substances. Athman, matter, space, time, the causal principle of rest and motion. Of these six the first two were the really important substances, the others being merely auxiliary to their life and movement.

DUTIES TO ONESELF AND OTHERS.

The third was "What are my duties to my own self?" Speaking on this, the lecturer said that everyone wanted to have peace and happiness. Jainism gave two ways to achieve that end, one suitable for the layman and the other suitable for saints who had renounced the householder's life. The latter course was more difficult. Escaping from responsibilities of the householder though it might appear to give some relief to the person, yet it made his path much more difficult since his responsibility then was to the whole world of human beings, inasmuch as they constituted his higher household. But the path prescribed for the householder was

much lighter than the above and it was quite within the reach of everyone who was willing to practise it. It consisted of four disciplinary practices leading to the same result of self-realisation though gradually. They must worship great men in their meditative condition. Secondly, they must attend upon the religious teachers Thirdly, they must read the original scriptures and, lastly, they must at least twice in a day meditate upon the true nature of the sonl. The first three were only the preparatory stages to the fourtn, self-meditation, by practise of which their soul power, their perseverance, courage in the face of adversity and calamities, would all be improved.

The fourth question was "What is my duty to others?" The lecturer observed that Jainism enjoined them to follow and practise Ahimsa. Only those who had followed self-meditation could successfully act up to this doctrine. There were two kinds of himsa, intentional and professional. Meat-eating, offering of animals as sacrifice, in yagnams, etc., came under the former category, while agriculture and self-defence came under the latter category.

The lecturer concluded by pointing out that Jainism was highly practical and many were the ancient rulers of ancient India who professed the religion and earned the right to everlasting glory and greatness.

With a few remarks from the chair, and the usual vote of thanks, the meeting terminated.

NOTICE.

Our Subscribers are requested to remit their subscriptions to the Jaina Gazette for 1933 with the arrears if any as early as possible.

MANAGER,
THE JAINA GAZETTE.

THE RISABHA JAINA LIBRARY OF LONDON.

REPORT.

DURING the half year ending December 31, 1932 important work has been done by the Risabha Jaina Free Lending Library of London. It is now coming more and more to be known, and some people are beginning to be interested in the Library and its work.

We are now advertising in one local and one regular weekly paper and propose to keep these advertisements for another three months at least. An article appearing in the London, Zeitung, a German Newspaper, published in London, on our Library and its work, has helped to draw some attention to our work. A German journalist attached to this paper has also become interested in our work and has even attended some of our classes of which more will be said in a succeeding paragraph in this document.

Our great trouble has been this: how to bring the Library to the notice of the public; as advertising is a costly luxury in this country, and we simply cannot afford it. But as stated above we have now been able to arrange for the insertion of our advertisement in one local Gazette and in one London paper. In October last we also decided to distribute leaflets and notices of the Library by hand to save postal charges, and advertisement costs. The Secretary herself typed hundreds of such notices and with the aid of some friends who took interest in the work posted them in the letter boxes of private houses in the neighbourhood. Amongst those who helped in this work Miss Lucy Bennett's name should be mentioned. Mrs. Bennett, her mother has also taken a lot of interest in the work of library, and both mother and daughter have also attended the classes. The response has been rather poor. Still we get at least one aspiring soul through this means, who has regularly taken interest in the classes. Another student whom our notices have attracted is a young German journalist, Mr. Wondel.

He, too, has attended almost all the classes, and is apparently much impressed with our doctrines. In addition to the notices typed by the Secretary, we also got some notices printed in India through some of Mr. Jain's friends, and Mr. Ajit Prasad of Lucknow has also promised to send some printed-letter forms for the use of the Library.

Mr. Ajit Prasad has also promised to send some of his own and Mr. J. L. Jaini's books as a gift to the Library. Those are expected to arrive now in a few days.

We have now also purchased a small duplicator at the cost of about Sh. 11/6, which is expected to be of considerable help in the printing of our notices.

We are constantly trying to lend out books to the people we come across. At first, no regular record was kept of the books lent; but now the secretary has started a register for the purpose. The difficulty about the lending of books is great. People do not want to read serious books, and do not ask for them. If the books are sent to them without their asking for them, they do not like to return them and decline to acknowledge and answer our letters and reminders. However, the number of books that have actually been lost that way is not very large, and yet it is large enough to deter us from following that method. Many books have been loaned out during the period under review, and some have been given away as presents to certain persons. The Library has no books of its own except what Mr. C. R. Jain has supplied from his own stock of his own books.

Mr. C. S. Mallinath, the editor of *The Jaina Gazette*, Madras, has been good enough to send us about half a dozen books including two copies of Mr. Warren's Jainism. The Library is indebted to him for the gift. I have also to acknowledge a similar gift of a copy of *Jainism in North India* kindly furnished by Messrs. Anandji Kalayanji of Ahmedabad.

A good deal of correspondence has been carried on on behalf of the Library in the period under review. Actual enquiries are indeed few. But the Secretary has been sending out notices, leaflets and handbills to various important

personages in different countries, with a view to bring the existence of the library to their notice.

The most important item of our work is the holding of the religious classes once a week. This has thus far been done on Fridays. We commenced these classes in the early part of October and continued till the middle of December, when we broke off owing to the approach of the festive season-Christmas. In the ensuing term it is proposed to hold these classes twice weekly, on Thursdays and Fridays, if any new pupils are coming in. The attendance at these classes has been about 10-12 on the average. The impression made has been very satisfactory. Two of these classes were also addressed by Messrs. Warren and Gordon. Mr. C. R Jain usually takes the classes himself.

Arrangements are also being made for the translation of some of our books into different continental languages. The Secretary herself has translated Mr. C. R Jain's *Lifting of the Veil* into German, but unfortunately its publication could not be arranged for want of funds. Mrs. M. Norman who has attended most of our religious classes, is now translating Jaina Psychology into French and is fairly enthusiastic about it. The young German journalist Herr Lothar Wendel, is translating *Jainism, Christianity and Science* into German, and thinks that he will be able to induce some German publisher to publish the book.

The financial position of the library is very unsatisfactory but thanks to the bounty of the late Mr J. L. Jaini we are just able to get along. Since the beginning of May last the total income of the library from Mr. J. L. Jaini's funds is £81-1-6, and ten pence have been received from certain of our readers for postage. The total comes to £81-2-4. The expenditure amounts to £ 56-18-8½ leaving a balance of £24-3-7½ in hand. The Principal items of expenditure are the Secretary's salary and the rent of the room for the Library, but costs of advertising, stationers' charges for posting our notices on their notice-boards, the cost of a duplicator, postage and stationery are all included in the

amount mentioned. The secretary's salary and rent have been paid up to 1-1-33. The balance in hand will enable us to carry on the work upto the end of March next.

London,
1—1—'33.

(Signed)

Secretary, Risabha Jaina Library.

P. S.—Mr. C. R. Jain gave one lecture at a gathering held in Friends Hall, in November last on Jainism and will lecture on Ahimsa at the Buddhist Lodge on February 24th next. He has been invited to lecture at Durham by one of our readers, who has appreciated some of his (Mr. Jain's) books very much; probably he will lecture there for two days on the 1st and 2nd of April next.

RENUNCIATION OF YOGA.

BY C. R. JAIN.

IN this article I propose to examine the doctrine of Yoga with the Ratna Trai of the Jaina Siddhanta.

Hinduism divides Yoga into several classes: Karma Yoga, Raja Yoga, Bhakti Yoga, Jnana Yoga, Hatha Yoga.

Karma Yoga is the path whereby the aspirant may live in the world and still attain salvation. It consists in the doing of all worldly actions, but with a detached mind. The individual should not become interested in the result of his acts, but he is not asked to cease to act. In Jainism it is not considered possible for a householder to obtain salvation. A man must become a saint before he can hope to attain salvation. Sainthood implies a complete cessation of worldly traffic, that is to say, the total eradication of all forms of fleshly appetites and desires and lusts. The reason for this is that the *asrava* of matter which takes place with all forms of bodily activities can only be restrained when sensual life has completely been eradicated. And without the ceasing of the *asravas* freedom from matter cannot be

obtained by the soul. The householder who is unable to follow in the foot-steps of the Saint is, however, enjoined to curb down his appetites and cravings by detaching his mind as much and as often as he can from the resulting pleasure or pain of actions. This will enable him to become a saint one day. To this extent Karma Yoga is common to the two systems.

Raja Yoga aims at the eradication of desire by the direct action of the mind. It will prevent the mind from dwelling on the pleasurable or painful aspect of an experience by keeping it unperturbed, as if it did not exist at all. If the mind is not able to accomplish this much it is not any where near the goal or even the path of salvation. In Jainism it is taught that the eradication of desires, that is to say, the preventing of the mind from dwelling on the pleasurable or painful aspect of an experience, is not possible unless a good deal of disciplinary training in other directions is undergone at the same time. One must gradually train oneself to undergo hardships and suffering and severe self-denial before the mind will stop dwelling on the effects of an experience.

Bhakti Yoga in Hinduism aims at the attainment of the goal by devotion to a God (perhaps also a goddess?). In Jainism it is stated that no outside God or Goddess can confer Immortality, Bliss, and Omniscience on the Soul. Surely these attributes are the very nature of the Soul itself; they can be had from within one's own being, never from the outside. Devotion in Jainism only means devotion to the attributes of Divinity, so that those attributes should also become manifest in the devotee's own life. The outer Gods are only examples of what can be achieved, of what has been achieved by others, who have gone before on the Path; They merely serve the purpose of Guidance *by example.* Devotion thus is a kind of hero-worship in Jainism; in Hinduism it is very different, and is tantamount to an expectation of favour.

Jnana Yoga in Hinduism is deemed to teach the doctrine that knowledge is the equivalent of salvation. In Jainism it is said that Belief and Knowledge and Conduct must combine

to lead to the attainment of an ideal. Without belief conduct will not be sustained in the face of difficulty and hardship; without knowledge one will not know what one is to do; without conduct, that is the doing of the right thing at the right time, one will remain precisely where one stood before. But Jnana (knowledge) is very necessary, for it is the slayer of desire; it burns up the seed of ignorance and uproots the tree of lust.

Hatha Yoga by itself would only amount to a system of contortions and distortions, so to speak. By Hatha Yoga it may be possible to strengthen the body or develop the bodily organs, (*e.g.*) breathing exercises may develop one's chest But salvation is not body—culture. Posture may even help in relaxation of nerves and muscles, but such relaxations can never be complete. Unless the root of desire is not pulled out altogether from the human heart, it will suffice to maintain sufficient tension to prevent the goal being reached. For desires and appetites affect the physical body and produce tension of nerves and muscles. Hatha Yoga, if taken as a system of purely physical training, will be unable to attain to complete relaxation for this reason.

The Ratna Trai path of the Jinas is the method which scientifically combines the merits of Faith, Knowledge and Conduct for the benefit of souls. Faith means belief in one's own Divinity. Knowledge is of the essentials of salvation, and especially of the constitution of man and the nature of his constituents, so that he may never be at a loss in an emergency as to what to do. Conduct is the conduct which prevents the *asravas* (inflowings) of matter into the soul and weakens and ultimately kills out the bodily desires and appetites, producing a state of complete rest and repose and real relaxation from within. Thus equipped the soul marches on to the conquest of Ignorance and Death and Misfortune, and attains to Immortality and Joy and Omniscience. The Jaina Puranas contain the biographies of very many Souls, who have attained to Godhood and Perfection with the aid of the Ratna Trai. In the records of no other religion do we find

such biographies. These biographies furnish the best evidence in support of the practicability of the Jaina Ratna Trai.

It should be stated that renunciation if incomplete and partial will not lead to salvation If there be existing in the mind a single desire that has not been given up it will stand in the way of the progress of the soul. The reason for this is that you cannot destroy desires piecemeal, though you can curb them that way. If out of my desires I give up the desire for an orange it does not mean that a part of my soul has thereby become freed from matter. It only means that the amount of agitation of the heart is slightly reduced. For desires are all rooted in the love of the body for which man is constantly agitated in the mind in one way or another from one end of life to the other. If I eat an orange it is only so because it is pleasant to the tongue or good for the blood; if I give up eating a thing or reject one after trial, that is because it is not found to be conducive to the pleasure or well—being of the body. I have in reality no love even for an orange; it is the bodily sensation which is produced by the orange in me that I can like or dislike. Without the intervention of the bodily "I" it will be impossible for me to say that an orange is good. Such a statement will have no meaning whatsoever, since the some thing is liked by one person and disliked by another and also since the one and the same person may at one time like a thing and at another not. In the scheme of the *gunasthanas* also it can be seen that progress along the Path does mean the purification of the soul substance in bits and parts, but only a gradual thinning of the *avarana* (covering), and its total destruction at one moment of time. The thinning goes on through the eighth, ninth and tenth *gunasthanas*; but the destruction is brought about only in the twelfth. And while there is the liability to fall back from the high position in the eleventh stage, it is completely gone in the twelfth from which there is no longer a danger of falling down. The fall, too, which is possible from the eleventh stage, may be to the lowest status,

which implies a complete sweeping away of the Ratna Trai or whatever there was of it in the shape of Right Faith, Right Knowledge and Right Conduct. Now a fall is always due to a single desire dominating the mind and unbalancing the judgment. Such a catastrophe would not be possible if the other desires than the one that is the cause of the fall had been completely destroyed. For instance, a man in the eleventh stage sees a beautiful woman, and is fascinated by her beauty. He would instantly fall down to the ninth stage from the eleventh, and may then even cherish a sexual longing in regard to her. He might then entertain the wish to drink some strengthening wine to enjoy her 'company' better, and may think of praying to some god or goddess to influence and win her love, and may even entertain the wish to renounce the True Path, if it be necessary to do so, to win her favour or hand. Now, if the giving up of the desire for sexual enjoyment and wine had implied their total destruction they could not be formed again. What had happened was merely this that these desires were only subdued in the general subsidence of *Karmas* that takes place in the eleventh *gunasthana*, and revived in the course of the fall from that state. In the twelfth stage there is no longer a subsidence but a total destruction of the *avarana*, the soul is rid of the agitations of the heart, and is therefore no longer liable to experience a fall from that high and sublime state. All this shows that the agitations of the heart can be destroyed all together only; not in bits; but they can be curbed and suppressed in increasing degree.

When the faintest tinge of *lobha* (desire) existing in the tenth *gunasthana* is gone then alone will dawn the Sun of Omniscience, the harbinger of Freedom and Joy. This faint and imperceptible taint of *lobha* may be in respect of one thing only, as was the case with Swami Bahubaliji who had subdued all other desires than the one that had reference to Bharata, and yet that one desire prevented the dawn of Omniscience in His Great Soul for a whole year.

From the above it should be quite clear that if there be

present in the heart of the saint a desire to attend to the covering of his private parts, or a longing to obtain the good opinion of men who object to nudity of saints or to please any one individual or community of men in that regard, such a desire alone will suffice to keep up the agitations of the heart and prevent the acquisition of Godhood and Omniscience.

This is why renunciation must be carried to the point of nudity in Jainism.

From the above analysis it follows clearly that all those Persons who have already attained to *nirvana* must have adopted the 'undraped' garb to do so. Hence if any one will persist in telling me that Bhagwan Parasva Nath retained clothes and became an *arhant* he must not mind if he is told in reply that he is no consistent thinker. As a matter of fact it is easier to preach salvation for the robed in our day than the doctrine of nudity; but philosophy dare not play with *i e.*, disregard the truth. No amount of historical speculation can ever disprove a scientific fact. The best advice I can give to my friends of the Digambara Faith who think that the "Gotama-Kesi" discourse smacks of history is that they should try to understand the simple fact that Jaina Dharma is *Vastu—swarupa* (scientific) which no *forgeries* may disfigure or falsify.

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SANSKRIT.

Sri Kalubaktamara Stotra *by Sriman Kanmull Swamiji. Published by Sri Jain Swetambar Terapanthi Sabha, 156, Harrison Road, Calcutta.*

This is a beautiful book of 47 stanzas in praise of the saintly qualities of Acharya Sri Kaluramji Swami, a famous ascetic belonging to the Terapanthi Sect of Swetamber Jainism. The author Sri Kanmullji Swami is one of his devoted disciples and is a great scholar. The second *pada* (line) of every stanza of the celebrated Bhaktamara-stotra is used as the fourth *pada* (line) of a stanza in the book before us. The verses are skilfully composed. They are easy to read, melodious to sing and full with meaning. The author, though a young man of 26 years of age, seems to have acquired a good knowledge of the art of Sanskrit poetical composition. The word-meanings and the idea of every stanza are explained in simple Hindi. A short account of the Terapanthi sect is given in the Introduction.

* * *

Syadvada-Manjari *by Kalikala Sarvagna Sri Hemchandra Acharya. Pablished by Mr. Motilal Ladhaji, Arhatmat Prabharkar Karyalaya, Poona. Price Rs. Two only.*

While praising Lord Vardhamana, the Acharya criticises the faults of other faiths and describes the Sydavada system of Logic. The commentary was written by the celebrated Mallishena Acharya of Nagendra Gachcha in 1214. This is a book equally respected by both the Digambaras and Swetambars, and is prescribed as a Text Book for Madhyama examination in Swetambar Jain Nyaya. Several other editions of this work have appeared, but this edition which is now under review is unique in more respects than one.

WANTED INFORMATION.

To

The Editor,

The Jaina Gazette,

Madras.

Dear Sir,

Will you or any of your numerous readers enlighten me on the following points :—

(1) What is the nature of the body of the Tirthankara before He obtains *Kevala-Jnana*, Omniscient Knowledge, and after?

(2) Does it become transparent after He becomes omniscient?

(3) It is said that the body of a Tirthankara rises up in the air upto a height of 5000 *danushas* and there it remains, till the time of His attaining Nirvana. Why should it rise only upto a certain height and not go further? What is the scientific principle underlying its rise and stay in the air?

(4) Is the body of a Tirthankara perceptible to the sense of touch?

(5) Is there any difference between the body of a Tirthankara and that of an ordinary *Kevali*?

(6) What happens to the body of a Tirthankara when He attains *Nirvana*?

(7). There seem to be two views. According to one view the body becomes dissolved or evaporated in the air: according to the other, the body remains intact and then it is cremated. Which of these views is correct and scientifically acceptable?

I shall be much obliged if any of you can kindly enlighten me on these points. You may publish these questions in the Gazette and also the answers, for the information of the public.

Thanking you in anticipation,

I remain,

Yours sincerely,

J. NEMIDAS.